



Shree Shree Ramakrishna and Sister Nivedita: An Intimate Relation of Affection and Reverence

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Abstract:

Shree Ramakrishna had once stated that nothing is felt when a big ship passes through the Ganges but waves strike the shore after a certain point of time. Similarly after an "avatar" or the incarnation passes away, the vast energy radiating from Him spreads throughout the humanity creating a thunder like impact. Ramakrishna Deva's life had generated a new awakening which would be visualized in education, science, economy, religion, philosophy and politics etc. Even after so many years, Ramakrishna Deva's life and sayings are enlightening the shadowed minds of men and leading them to the right direction. Another amazing fact is that an Irish lady who visited India in 1898, twelve years after the departure of the immortal Soul (Ramakrishna Deva left his mortal body in 1866) was deeply influenced by this Saint whom she had established in the core of her heart till her death in 1911. Miss Margaret Noble or the beloved Sister Nivedita came to this land to fulfill the noble dream of her Guru and Master Swami Vivekananda—education of Indian Women. India was an alien land for her. Whatever she had known about India was from her Master. She ventured in this country and from the very beginning she had accepted Ramakrishna as her spiritual guide and emancipator. She was Ramakrishna- Vivekananda's Nivedita. Her realizations about Shree Ramakrishna had kept her firm in her resolutions and truthful lifestyle in spite of many encumbrances and impediments. She rigidly believed that whatever she would be doing in India had been ordained by the blessings of her Guru and Shree Ramakrishna. According to her, Ramakrishna was the embodiment of universal humanity, universal motherhood and universal mind. Sister had selflessly dedicated herself at the altar of Ramakrishna. This paper tries to analyze the veneration and unfathomable adoration that Sister Nivedita had for the great God Shree Ramakrishna which she expressed in her words, writings and letters.

Keywords: Shree Ramakrishna, Swami Vivekananda, Sister Nivedita, motherhood, universal, humanity, synthesis, integrated.

Introduction:

The arrival of Shree Ramakrishna had a stirring impact not only in India but also in the world which is felt even today. His advent had unleashed a new era whose evaluation is due till date. Swami Vivekananda had aptly remarked that the birth of His Guru had ushered the age of truthfulness when differences between men and women, rich and poor, the Brahmins and the untouchables had just been eradicated. The time of Shree Ramakrishna's appearance in the nineteenth century was a period of transition as there was an endeavour to remove the old and accept the new. There was an attempt to blindly imitate the west in education, policies, literature and culture and thereby repudiate Indian classical thoughts, beliefs and religion. Shree Ramakrishna's advent and the Ramakrishna movement bridged the gap between the old and the new.

Shree Ramakrishna had once stated that nothing was felt when a big ship passed through the Ganges but waves struck the shore after a certain point of time. Similarly after an "*avatar*" or an incarnation passed away, the vast energy radiating from Him spread throughout the humanity creating a thunder like impact. Swami Vivekananda had visualized from His historical perception that Shree Ramakrishna Deva was the 'latest and most perfect' among the incarnations. Ramakrishna Deva's life had generated a new awakening which would be visualized in education, science, economy, religion, philosophy and politics etc. Even after so many years, Ramakrishna Deva's life and sayings are enlightening the shadowed minds of men and leading them to the right direction.

Once Shree Ramakrishna had stated to Sarada Devi that He had visited a country in His dream where the people were all white. They were men of devotion (Swami, 1968). His prediction became a reality twelve years after His demise in 1886. Following the footsteps of Swami Vivekananda, three of His European devotees namely Mrs. Sara Ole Bull, Miss Josephine Macleod and Miss Margaret Elizabeth Noble arrived in India for the espousal of the Ramakrishna-Vivekananda Movement. Among them, the lady whose dedication, service, love, knowledge, action and devotion had made her ever memorable in history was Sister Nivedita, the little daughter of the Holy Mother Sarada Devi, sister of the whole nation and *Lokmata* of Rabindranath Tagore. It was really astonishing how an Irish lady coming from remote London to an unknown land accepted it as her very own and adopted herself with its culture and traditions. Miss Margaret Elizabeth Noble came to India in 1898 and left the mortal world in 1911. She was

initiated into brahmacharya on 25th March, 1898 by Swami Vivekananda and was given the name Nivedita or the Dedicated. Swami Vivekananda had summarized Ramakrishna's sayings in two words, renunciation and selfless service. Sister Nivedita epitomized these ideals in her works and deeds throughout her life. This became possible by the grace of Shree Ramakrishna Deva. This paper attempts to study the pure love and respect she cherished in her heart for her Guru's Guru till the end of her life and how she had been successful in carrying forward the work of her Master in India by the blessings of Ramakrishna Deva.

Methodology

A research methodology describes the techniques and procedures used to identify and analyze information regarding a research topic. In writing this paper, primary and secondary research procedures have been used. Sister Nivedita's works have been compiled as Complete Works of Sister Nivedita and published by Advaita Ashrama in 5 volumes. She has written several letters to her near and dear ones which are collected as Letters of Sister Nivedita in 2 volumes. Her notes, letters, diaries shed light on Nivedita's views about India. She had intimate links with great contemporaries of her time like Rabindranath Tagore, Sir Jagadish Chandra Bose and Mrs. Abala Bose, Gopal Krishna Gokhale, Surendra Nath Banerjee, Abanindranath Tagore, Aurobindo Ghosh and many more. Nivedita's correspondence with these luminaries and their writings about the Sister are all primary sources for a study about Sister Nivedita. The Swamiji's of the Ramakrishna Mission have published many edited books on Ramakrishna Deva where the Swamiji's, renowned educationists, academicians, social activists and authors have contributed enriched articles on Ramakrishna Deva's philosophy, religion, social regeneration, national awakening, and women emancipation and so on. These constitute the secondary sources for jotting down this article. I have attempted to go through these textual sources, both primary and secondary, learn the different standpoint of the authors about Nivedita ; how Ramakrishna Deva had an intense impact on her and how she had perceived her Master's prophet in her very life. The information had been corroborated with Sister Nivedita's own writings on Shree Ramakrishna Deva. These textual studies have been followed for writing the paper.

Results:

Swami Vivekananda had discussed about his Guru in his various works. The other disciples of Shree Ramakrishna Deva had also provided valuable insights about him in their contemplations and writings. However a foreign lady who had come to the land with the object of educating Indian women (as envisaged by her Master) had been profoundly inspired by an unseen saint and had penned down lines about the invisible saint's life and uniqueness in the world. It is a narrative of the Great Life through a European lady's gaze. This Great Soul is the eternal treasure of the world. Apparently he would appear as a common man but after analyzing

him, it would be evident how grand he was. His purity and devotion were unparalleled in the history of religions. He had visualized God. He had no narrow mindedness. He had a cavernous veneration for all religions. He preached the universality of all religions. He could not be bound by space, country or religion. He propagated that there were many paths to reach the Omnipotent God.

He championed the cause of women. The women were the manifestation of the Great Mother. Women were the immense shakti. So, they should be exceedingly respected. Shree Shree Sarada Devi was the highest representation of ideal womanhood as envisioned by Ramakrishna Deva. He accepted woman as his guru or path-finder. He had approached women disciples specially Sarada Devi to take steps to ameliorate the sorrows of Indian women. This recognition of the glory of women was never seen before him. Nivedita was another angel sent by Ramakrishna for the cause of Indian women. The solution of the present problems of the nation lay in his life and teachings. He was the symbol of the nation's integrity. Nivedita embodied the highest principles of truthfulness, love, selflessness and deference as propagated by Shree Ramakrishna.

Discussion:

Nivedita's love for Vivekananda extended to an all encompassing love for India, which could often be uncritically unaccommodating (Som,2017). Despite her reverence for her Guru and Master Swami Vivekananda, she never expressed herself as "*Vivekananda's Nivedita* but the epithet used was *Ramakrishna-Vivekananda's Nivedita*." This was astounding how Shree Ramakrishna had been established in the heart and life of a stranger so many years ago. She had heard for the first time from Swami Vivekananda about His old Master and of the girl who, wedded and forgotten, gave her husband his freedom with tears five months after their first meeting (Sister, 1967). She had gathered information about her Master's Guru and guide Shree Ramakrishna from Vivekananda, Sarada Maa, Swamiji's disciples and other devotees of Shree Ramakrishna. These fiery personalities had emanated from the Great Central Fire, Ramakrishna. Certain events revealed her deep veneration for Shree Ramakrishna after her advent in India. Shree Ramakrishna's birthday was to be celebrated on 27th February, 1898 at the house of Babu Purna Chandra Daw at Bally where Swamiji had invited Nivedita. Before attending the festival, Miss Margaret and Miss Muller planned to visit the temple garden at Dakshineswar. Their intention was to visualize the place where the Saint whose birthday was to be commemorated had lived. They were denied entry at the interior of the temple as they were outsiders. They went towards the *Panchavati* and sat on the embankment. The doors of Shree Ramakrishna Deva room were opened to them which was almost a miracle. As they entered the sanctuam sanctorum, they saw that everything was as he had left it when he had last occupied the place (Pravrajika, 1961).

The serene purity and peace of the room mesmerized her. Perhaps the divine blessing of the Great Father was bestowed upon this lady on that day.

The second occasion was on 11th March when Margaret was to deliver a lecture at the inaugural meeting of the Ramakrishna Mission at the Star Theatre over which Swamiji himself presided. He introduced Margaret as another gift of England to India. She spoke on the influence of 'India's Spiritual Thoughts in England'. She vividly explained the working of the Ramakrishna Mission. She ended her speech with the words '*Sri Sri Ramakrishna Jayati*' although she was still then Margaret Noble who was a Christian and not a part of the Ramakrishna Mission. This implied that her thoughts, ideas and deeds had been influenced by Shree Ramakrishna. The third event took place on March 17, 1898 which was St. Patrick's Day and Margaret referred to this day in her diary as 'A day of days' because on that day she met the spiritual consort of Ramakrishna, Sarada Devi. She visualized in the mother the supreme realization of the ideal of motherhood and womanhood. The Holy Mother greeted her as her daughter and had food with her. She wrote to her friend, Mrs. Nell Hammond in London that "She is the very soul of sweetness, so gentle and loving and as merry as a girl" (Pravrajika, 1961). She was the greatest woman of the world. On 25th March after her initiation into *Brahmacharya* by Swamiji, she was incorporated in the Ramakrishna Sangha.

'Ramakrishna Girls' School'

After Nivedita came to Calcutta, Swami Vivekananda arranged for her learning of the Bengali language. Her teacher gave her two Bengali books containing the sermons of Ramakrishna Deva asking her to translate these works when she had learnt Bengali. Nivedita felt the touch of *Thakur's* words in these books. On 13th November, 1898, on the day of Kali puja, Nivedita started a school at 16, Bosepara lane to materialize Swami Vivekananda's project of educating Indian women. Sarada Maa performed the initial worship and blessed the girls with the words that the girls passing from this school would be the ideal girls and the Great Mother of the Universe would shower her Blessings on these girls. Ramakrishna Deva had stated to his disciple Gouri Ma that she should do something to alleviate the sorrows of the mothers of the soil. Years later, Ramakrishna Deva also included Nivedita in the task of upliftment of Indian women through Swamiji. Swamiji had termed Nivedita as the 'lioness' who would bear all the hardships for the education of Indian women. The girls would offer flowers and respect before the portrait of Ramakrishna Deva prior to the starting of the school every day. Nivedita had named the school as "Ramakrishna Girls' School" (Pravrajika, 1963).

An interesting incident might be stated in this context. After the opening of the school, Nivedita became alone as Miss Macleod and Mrs. Ole Bull had returned to London. She felt lonely

and gloomy because poverty, unhealthy environment and disease prevailed all around. Nivedita in such a situation recollected the name of Ramakrishna. She heard from the inner core of her heart a calling directing her to meet him at a desolate place. He took Nivedita to *Panchavati*. Nivedita earnestly prayed for the suffering persons. She was ready to sacrifice her 'own pathetic necessities' for those who were in trouble and begged for the blessings of Ramakrishna Deva so that she could selflessly serve humanity (Pravrajika, 2011). On that day, Nivedita not only heard His voice but visualized Him. Shree Ramakrishna Deva replied that whatever was happening was his will. Everything happened according to the desire of Mother Kali.

A student of Sister Nivedita, Saralabala Sarkar had written in her book '*Nivedita ke Jamon Dekhiyachi*' that Nivedita used to reiterate the name of her Master. She would say that His name was *Bireswar*, the God of the braves. She nurtured a profound reverence for Ramakrishna. A picture of Shree Ramakrishna hung on the wall of the girl's classroom. Another image of the world map was suspended on the opposite wall. Nivedita hang up the photograph of the wall map beneath the portrait of *Thakur* and smilingly commented that the world's picture should be kept at the feet of the Universal God (Pravrajika, 2011).

Nivedita visited North India with Swamiji from 12th May to 31st October, 1898. Swami Vivekananda had composed a poem "Kali, the Mother" after his darshana of '*kashir Bhavani*.' The poem intensely inspired Nivedita in her discussion about "Shree Ramakrishna and Mother Kali." Infact her speeches on Goddess Kali and her book '**Kali, the Mother**' was a fruit of that motivation (Swami, 1987). On 13th February, 1899, she delivered a public lecture on "**Kali and her worship**" at the Albert Hall in Calcutta which created waves amidst a packed audience. Although the members of Brahmo Samaj and many others were irritated by her speeches, her mentor, Swami Vivekananda was highly pleased by her deliverance. She delivered another speech on Ma Kali on the same day at the premises of the Kalighat Temple. Her heart rendering devotional words satisfied everyone present there and created a stir in the city. It was an expression of Shree Ramakrishna in the heart of Sister Nivedita (Pravrajika, 2011). She affirmed to her Master that "she always looked upon Shree Ramakrishna as an incarnation of Kali. "Isn't that what the future will call Him?" (Basu, 1968).

Nivedita and Max Muller

Shree Ramakrishna was the Universal God or '*Jagat guru*' in Nivedia's eyes (Dasgupta, 1983). Professor Max Muller had written an article in 1896 on Shree Ramakrishna titled '**The Real Mahatman**' in the famous English newspaper '*Nineteenth Century*' where he had eulogized Ramakrishna as a great Saint. This had earned him the criticism of the western world. So, in his book '**Ramakrishna: His Life and Sayings**' written and published two years later, He had restrained himself from praising Shree Ramakrishna and rationally analyzed the miraculous

powers of Shree Ramakrishna. Nivedita had written a review of this book in the esteemed paper '**The Statesman**' on 18th February, 1899. She had written a letter to Miss Macleod on 21st February, 1899, "my review of Max Muller's book came out in the Statesman on Saturday—2 columns, leader page. I think that fine" (Basu, 1968). In the review, Nivedita's name was not mentioned. It seemed that the appraisal had been written by someone who was not an Indian but a member of the ruling class not totally antagonistic towards the natives. Although Max Muller had accepted Ramakrishna as an incarnation which he had confessed before Vivekananda but was unable to declare it owing to the religious and political pressures of the time. Nivedita tactfully exposed the inherent contradictions in Professor's writings and had delicately attracted the attention of the readers towards her observation. Her transparent, vivacious attitude towards Ramakrishna was reflected in her composition. She had deduced from Professor's essay all those words which proved beyond doubt that Shree Ramakrishna Deva was a manifestation of the great mysticism.

Two saints of Kali

In October, 1899, Sister Nivedita completed her memorable book **Kali, the Mother** in the cottage of 'Risley Manor' in America which was published in 1900. In the book in a chapter titled '**Two Saints of Kali**', she had spoken elaborately on Ramakrishna Deva's life and meditation. In the introduction of the book, she had written that Shree Ramakrishna had appeared as the incarnation of the spirit of the Divine Mother. She had jotted down "less than twenty years ago he was teaching in the Temple- Garden of Dakshineswar, near Calcutta. And so large loomed the Divine through him, that many of those who knew and loved him then, speak his name to this day with bated breath, calling him, Our Lord"(Sister, 1967). His countless prayers and severe austerities had destroyed all his selfhood. He could not act differently except the way the universal mother residing in the inmost of his heart directed him. He never used the expression 'I' and 'mine' but "He who dwells here" (indicating his heart) or "My holy Mother". His physique in his early years must have been amazing, 'since it stood the strain under which his religious yearning hurried it, for fifty years.' But more surprising was the vastness of His heart that made him realize the problems of each human being as if they were his own. 'His was, probably, the only real universal mind of modern times' (Sister, 1967). Great scholars and influential men felt proud to be associated with him and they considered themselves as children before the Lord. He did not believe that wealth and learning could create differences in the world. He would dismiss the important men of his district because he was proud of his riches and fame. He would leave companies of distinguished persons to themselves. Instead he would give a patient hearing to the problems of an anxious woman or would spend hours in instructing a nameless lad.

His touch had left a deep mark everywhere. Although he could hardly read and write, yet his thoughts and wisdom had made him a profound scholar. He had an incredible ear and

memory that made him keep in mind the Sanskrit words with translation. Many books were read and recited before him from time to time. In this way he had obtained a huge knowledge base.

In the last twenty years of his life, he was a great light who was popularly known as a saint throughout Bangladesh, North-West Provinces and Nepal. They sensed a force in his presence which they could not define, a knowledge which they were unable to comprehend. He was a great music that touched every hearts and those who came to him left with sweet and strong impressions to their regular work. Among his disciples, many were boys with whom he would joke and have fun. These boys would watch how he dealt with men and things and they bathed deep in the Ocean of Knowledge. He wanted to arouse the truth in the minds of the taught and leave their minds to work out the results. The men to whom he had entrusted the mission and teachings of his Divine Mother were mainly graduates from nearby colleges. Many of them were deeply biased towards westernization and Christianity. Occidental influence had instilled in them patriotism. They were obsessed with European ideas and style of living. They were highly convinced that idolatry had been the reason for the country's degeneration. So, all symbols of superstition should be demolished and the country be freed from caste, the zenana system and from whatever else that might be considered as the distinctive institutions of the Hindus. But suddenly they met this conservative, traditional Hindu saint. Gentle, simple, devoid of any show off, living in his garden almost nude, unacquainted with the English save on hearsay that they were strange beings of the overseas, this old man cast a spell which they could neither explain nor overcome. They overpoweringly experienced the perfect sincerity and extreme purity of the Divine soul. One among them commented after six years that **"He was not holy but he had become holiness itself"**.

He was very happy to hear from them from the Bible. He had already worshipped Jesus Christ but that did not lessen his devotion towards Goddess Kali. Just as sugar was transformed into various figures of birds and beasts, similarly, the loving Mother Divine was worshipped by different castes and sects in various names and shapes in different ages. Different religions were mere paths to reach the supreme truth. The aim and teachings of all religions was the same; the difference laid in the nature of worship and language. The topic of religious assimilation was not new in India as it had been uttered by the saints since ancient times. But Ramakrishna Deva's views on religious assimilation were diverse. There was not a single symbol in India which Ramakrishna Deva had not adored or worshipped besides Ma Kali. He had realized the importance of worship of every religion. He had reverence for all prayers as all prayers had their significances in creating knowledge. India was well versed with the fact that every religion was a way to reach God. Ramakrishna Deva propagated that every man should adhere to his religion as his duty with a strong conviction for the world gained by many centredness; his firm fervor was that one can know and see God in the name and form one desired; he assured that rituals

and ceremonies contained religious experience and above all with great fidelity, he had announced for all faith," Bow down and adore where others kneel, for where so many have worshipped, the Lord will manifest Himself; it was unique in the world's history" (Sister, 1967). Till then tolerance towards all religions was advocated. But he preached the acceptance of all religions. He recognized the essentiality of all forms of religious worship as this was fundamental for acquiring knowledge.

He further imparted religious instructions to man in his own language and showed him the way to attain salvation. As stated by Swamiji that Ramakrishna Deva would interact in their language with the people of a community whom he wished to know. One had to penetrate inside the heart of others to understand them. It was unprecedented in Indian history that a man would become a Christian, a Muslim and a Vaishnava in one life. All religions mingled in him. He was the meeting point of the world religions. In his religion of assimilation, everybody had their independence, originality and respect because of which Roma Rolland termed Ramakrishna Deva's religion as 'open religion' (Dasgupta, 1983). There was no limitation of his love for others. If one had earnestness, his race, history or stage of development could not separate him from Shree Ramakrishna. He craved for the emancipation of all worldly beings. That earth was incomplete for him if any one creature irrespective of its worth was left out. Such love can be termed as Motherly love. God was both with and without form. He had implanted the ideals of unfathomable adoration and sacrifice in the heart of his disciples. He had earnestly felt that religion was a matter of experience.

Shree Ramakrishna: The Prophet of Universal Motherhood

Shree Ramakrishna had tried to realize God as a woman. He had a tender affection for women which culminated during this phase; so his life became the cause of emancipation of Indian women. He forgot his own past, accepted every detail of women's lives as his own and went to the village to visit his wife and her friends so as to be a part of their happiness and sorrows. He reached the conclusion that the way to reach God could be successful in the simple path of womanhood. He had established that women had the right to self realization since birth. So, the Ramakrishna Mission had later granted women the right to practice celibacy or asceticism (Swami , 2011). Whoever had come to him had gone away with intense courage. He had awakened their source of strength so that the touched person overcame all the constraints and extended his wings towards the sky. He destroyed no traditional institutions but endeavoured to make men and women sturdy at heart.

Shree Ramakrishna was the quintessence of universal motherhood and universal humanity. As the mother's love is extended towards all her children, however unsympathetically they might be judged by others, similarly the symbol of universal love, Ramakrishna Deva had

acknowledged all beings as his own and delineated every one's place in the complete unity of life. He had respected all women as his mother. According to Nivedita, Shree Ramakrishna had confirmed the superiority of ancient India's spiritual wisdom. He could not have taken birth in any other country. He did not represent the Indian mind alone but the feelings and thoughts of the whole human race had assimilated in him. Thus, he was the greatest representative of **universal humanism**.

Conclusion

In her treasured book, '**The Master as I saw Him**', she had elaborately discussed the life and ideals of her Acharya, Swami Vivekananda. She had considered Ramakrishna and Vivekananda as one and integrated expression of the Mother (Bhattacharya, 1987). She spoke of Vivekananda's unquestionable loyalty towards his Guru. Ramakrishna Deva was the living epithet of Vedanta and Vivekananda was the personification of the national life. Ramakrishna Deva had ascertained equal rights of men and women in religious matters. After her Master's demise, while meditating, she remembered Shree Ramakrishna's words that Swamiji's capacity to impart knowledge since birth would develop still further. He had mentioned that the ideal should be to be deep as the ocean and liberal as the sky (Prabrajika, 1963). The fact that Ramakrishna Deva and Swami Vivekananda were not separate but one entity became more clear to her when on the night of 4th July, 1902, the day of Swamiji's departure from the mortal world, Nivedita saw in her dream that Ramakrishna Deva was leaving his body for the second time. "These two souls were indeed one great soul manifested into two great souls for regenerating and rejuvenating Indian life." (Sister, 1967).

After her return from England for the second time, she became involved in politics. Swami Vivekananda had desired that the Ramakrishna Mission should be free from politics. The Secretary of the Mission wanted that Nivedita would have to quit political activities if she aspired to be a member of the Mission which she refuted. In a letter to Swami Brahmananda on 18th July, 1902, she wrote about her wish to be free from her association with the Mission to pursue her works. But at the same time she prayed that the members of the Order would lay her love and reverence daily at the foot of the ashes of Sri Ramakrishna and her own beloved Guru (Prabrajika, 1963). From then onwards she wrote 'Nivedita of Ramakrishna' instead of the term 'Nivedita of Ramakrishna order' and kept herself attached to Shree Ramakrishna. Her effort was to spread the principles and charisma of Ramakrishna—Vivekananda. She visited the Belur Math every year on the occasion of birthday of Ramakrishna Deva and Swamiji. On 3rd October, 1901, she had written to Miss Macleod that she knew very well that Swamiji's sayings were unique. But in the last year she had undergone through such experiences which was not in accordance with the Swamiji's directions (for Nivedita). But she had so firmly attached herself to Shree Ramakrishna that if she committed any mistake, then it would be the fault of Ramakerishna Deva and not hers.

This was an evidence of the subterranean respect she had for Ramakrishna Deva. Swamiji wrote in his last letter to Nivedita from Kasi in 1902, four and half months before his demise, that if Shree Ramakrishna was true, then the way he had guided Vivekananda in his life, in the same manner or a thousand times more he should show Nivedita the path of life. Nivedita had affirmed that Shree Ramakrishna's universal love was same as Ma Sarada's universal motherly affection (Swami, 2018). Nivedita had delineated Ramakrishna Deva in a few simple words and had not forgotten to cite evidences to express the personality of the enlightened Saint. She had shown that one spirit existed in the trio – Ma Kali- Ramakrishna Deva and Vivekananda. Her overwhelming deference and allegiance to truth had turned her as a unique and authentic narrator of the message and sentiments of Shree Ramakrishna. Swami Vivekananda had once stated to Miss Macleod that he had spent maximum time in the making of Nivedita. Nivedita too had materialized the ambition and dreams of her Master into actuality by sacrificing herself in the divine fire of Ramakrishna's mission (Bhattacharya, 1987). Her relation with the unseen God Shree Ramakrishna was always of high esteem whose blessings had justified the name of Nivedita (the dedicated) perpetually in the history of mankind.

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